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BAPTIST MISSIONARY MAGAZINE.

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American Baptist Board of Foreign Missions.

Burmah.

JOURNAL OF MR. KINCAID.

(Continued from p. 176.)

The readers of the Magazine will feel a deep interest in following Mr. Kincaid in the incidents of this tour, and in tracing his progress on the map which he has forwarded to us, when they recollect that this was the first survey of the extensive and populous region north of Ava by a missionary's eye, and what were the hazards and sufferings to which this attempt exposed the missionary.

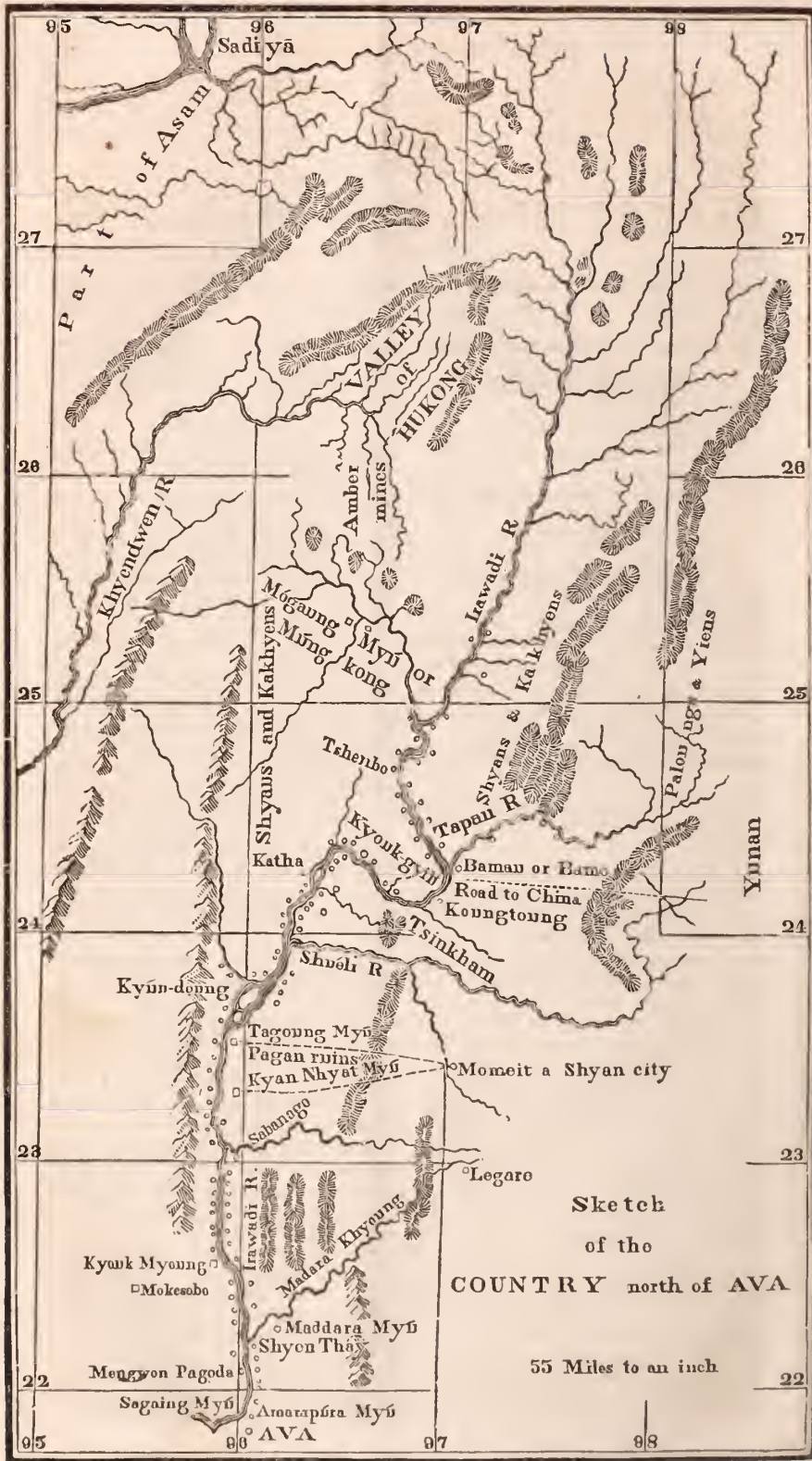
Roads—Soil—Cattle—Sports—Influence of females—Idols—Desire for instruction.

February 4, 1837. The morning was severely cold, the thermometer being down to 48°. Getting the boat under way, I set off on foot, with two of my Burman boys, for the purpose of visiting the villages along the west side of the river. Just as the sun was rising, the fog became so dense, that it was difficult getting on. I make but a short stay in any village, as my time will not allow of it, but generally stop about ten or fifteen minutes, conversing with a few, and leaving one or two tracts, push on to another hamlet. It is a rare occurrence to meet with any thing that would be called a road in America. No provision whatever is made, either by the general government, or by the local authorities, for the construction of roads or bridges; and the consequence is, there are none in the whole empire, except in the immediate vicinity of large towns. When I come to streams of water, I must take off my shoes and stockings, and wade through; if the stream is not broad, nor the bottom

rough and difficult, the boys carry me over. Large, deep streams, generally have ferries, though not always; in that case we swim, and run the risk of coming in contact with alligators. I have a life preserver, so that I am in no danger of sinking, but then it is uncomfortable being in wet pantaloons for two or three hours together.

The soil is rich and friable, and under judicious cultivation, would, probably, yield an hundred fold; but all the instruments are of the rudest kind, and the manner of preparing the ground, what might be expected of an oppressed, indolent people. In every village, I see large flocks of red, or, as they are called in America, neat cattle; yet in most villages the cows are never milked. The Burman religion forbids the slaughter of cattle, so that the only use they make of them, is, to plough, and draw the cart. Except for riding, horses are never used. I see abundance of barn-yard fowls, but they are reared only for fighting; of this cruel sport the natives are passionately fond. In the middle of the day, and often at other times, they gather in groups under the shade of a large tree, and feast their eyes with cock-fighting. There is one redeeming fact; I have seldom or never seen a female in such circles. The females are far more industrious than the men, and, what is not generally supposed, they exercise as great an influence over the men, as in any other country in the world, at least as far as I am able to learn.

In twenty-one villages which I have passed to-day, have seen but one pagoda, and that was small. Many of the villages have not more than twenty houses, and the largest not more than a hundred. About one half of them have monasteries. In one of the largest villages, I went into the monaste



Sketch
of the
COUNTRY north of AVA

55 Miles to an inch

ry. There are fourteen monks, fifty-three idols—most of them of beautiful marble, one, of the clearest amber—and five books, which might be easily read through in a week. After conversing with them a few minutes, I gave them one book and a tract.

A little after sundown, reached Thabea-mau, a group of thirty houses, upon a high shore, and surrounded by beautiful rice fields. There is but one small boat here besides mine, containing a young man, his wife, and two children. The oppression of the ruler has induced them to flee from their village, and seek a home among strangers. All they have of property is on board,—the female holds the helm, while her husband, with his oar or pole, pushes forward the boat. They expressed much kind feeling when I gave them a tract.

5. The fog was so dense, that I could see but a short distance, and the dew fell like fine rain, so that I kept on the boat till eight o'clock, when we reached Ya-poke, a village of thirty-five houses. Having an opportunity to send to Ava, I wrote for an hour, and pushed off again. One of my men is very ill, and unable to sit up. He was seized last night with cold shivering fits, attended with acute pain in his back and limbs, and this morning has a burning fever. Two others are complaining, but do not give up yet.

About noon, came before Katha, once a city of some note, but now an inconsiderable town, said to contain two hundred houses. Its local position is very fine,—standing on high rolling ground, on the west side of the river. To the east and south, is spread out an exceedingly fertile valley, of great extent, spotted here and there with villages—to the north and west, the country is uneven, and mountains are seen in the distance. I walked through the principal street; sat down in the verandah of two different houses, and conversed with a number of people, read part of a tract, explained what was not comprehended, and gave away a few tracts and two books. Several Chinese were grouped together in one part of the town; but I believe one of the principal things in which they trade, is a kind of intoxicating spirit, manufactured in China, and brought here upon mules. There is here a very respectable looking bazaar, and I imagine considerable business is done. The whole interior, east and west of the river, is inhabited by Shyans. Now and then I see a Kakhyen, and from them have sought

information relative to their race. During the afternoon visited several villages; all of them are small, and the people are devoted to agriculture. At dark, fastened to a sand-bank, having passed twenty villages. Let-pan-zen, a village of thirty houses, is about half a mile distant, but we are all too tired and hungry to go further. Here are seven families living in temporary houses, and engaged in taking and curing fish. While the men were boiling rice, and preparing dinner, I went among these fishermen, sat down with them over a comfortable fire, and soon got into an interesting discussion, and finally, read and explained the first Psalm. When called to dinner, their interest was so much awakened, that they followed me to the boat through the dark, and many of them remained till I could sit up no longer. They urged me, in the kindest manner, to call on my return, and begged tracts, which they promised to read carefully. I obtained much additional information about the Kakhyens, many of whom live in the neighboring hills.

Historical inquiries respecting the Shyans
—Ruins—Unhealthy climate—Monheiu
—Hospitality of the Governor.

6. Early in the morning, passed Let-pan-zen, and on the opposite side of the river, another village of the same size. Near it, are the remains of an old fortified city, belonging to the same age, and similar in its construction to those I have mentioned before. There are several reasons for believing, that the Burmans must originally have come from the north of India, and that they have, gradually, pushed their way to the south. Perhaps the time when Boodhism was driven from India, by the brahmins, was the age when they emigrated. Be this as it may, the fact that the ruins of cities and fortifications increase as you go to the north, is an evidence that their progress has been south. Their most ancient inscriptions also, are in the Pali, or Sanscrit character, and it is likely the Burman character was gradually formed, by rounding off the corners of the Pali, which are the same in number and power. It is supposed that few wrote, and fewer still spake the Pali. If, in those ages, records were kept, they have been entirely lost amidst the unceasing wars and revolutions of the country. The Shyans, a people who originally broke off from the Chinese, have always been formidable neighbors, and have probably been the means of crowding the Burmans to-

wards the Martaban gulf. In the reign of Alompra, about eighty years since, the Shyans were brought under the Burman yoke, though probably twice as numerous as their conquerors, and always superior to them in those arts peculiar to a half-civilized people. The Burmans are more enterprising, more intriguing, and more haughty than the Shyans; and although the latter have often conquered Burmah, and placed their princes on the throne of Ava, they have never been able to keep possession long. The country through which I am now passing, exhibits the most convincing evidence of having once sustained a large and busy population. This population was Burman, as the ruins of cities, fortifications, pagodas, and idols, every where proclaim; and as I go to the north, these relics of past ages increase—Burmans have forced Buddhism on the Shyans.

Since the energetic reign of Alompra, the Burmans have been settling on the banks of the Irrawaddy; but still the interior is inhabited by Shyans, not only east, but south, to the Khyen-dwen river, and even beyond it, to the foot of the Arracan mountains.

The country here bears much the same aspect as it did yesterday—level near the river, and uneven at a distance. To the east, I can just discern the dim outlines of a long range of high mountains. In them are iron, lead, and silver mines, wrought principally by Shyans.

Have passed the mouth of four small streams that empty their waters into the river, at no great distance apart. A residence in their vicinity is considered peculiarly destructive of human life, or at least was so considered formerly, as it was made a place of banishment for state criminals, being a commutation for death. It is said the atmosphere is charged with a miasma, that induces a fever, from which few ever recover. Burmans and Shyans tell me, the fever is attended with a burning heat, much vomiting, and a total prostration of strength; that the skin over the whole body becomes yellow, and that few live beyond the sixth day.

Reached Kyouk-kyih at dusk, having passed only seven villages during the day. This is a pleasant little town, of two hundred houses, on the west side of the river, and is commonly the residence of the governor of the Monhein province. The city of Monhein, which is, also, the capital of the province, stands several miles inland, and is said

to be a large place. The greater part of the population is Shyan, though the Burman language is extensively spoken. About half past seven, and as soon as my dinner was over, I called on the governor: he received me in the most friendly manner, gave me much information relative to the population of his province, and related much that was amusing and interesting, about the Kakhyens. He ordered dinner, and, though I remonstrated, telling him that I had just dined, and would only take a cup of tea with him, it availed nothing. "A governor," he said, "should be an example to others, and how would it appear, if I should let you go away without any expression of hospitality?" An ample dinner was soon spread out, and he joined me in eating it. Seeing my three Burman young men, he directed a table to be placed before them. After dinner the tea was brought, and placed upon a small table of pure silver. The tea-pot was silver, and English made. The tea-cups, sugar-bowl, and milk-pitcher were porcelain. In the place of spoons, we had pieces of palm-leaf. His wife and family were equally kind and pleasant with himself. I gave her a New Testament, and the governor two tracts—they appeared much gratified, and we had a long conversation on the subject of religion. When taking my leave, they said, We shall expect you at breakfast to-morrow. I excused myself—told them I was on a long journey, and must make the most of my time; but all would not do—I must come and breakfast with them.

7. After breakfasting with the governor and his family, I must look at his garden, which is very neat, but contains very little but flowers. Made further inquiries about the interior of the country, and set off; but, on getting to my boat, found the governor's servants there, with rice, dried fish, and vegetables for myself and men. He had also sent, as a curiosity, two Kakhyen spears, of singular construction. Gave a few tracts to some of the elderly men who came down to the water, and bid adieu to this pleasant little town, and its hospitable governor, about ten o'clock.

A Fair under the name of a Religious Festival—English and American Goods—Pagodas—Bells—Desire for tracts.

Our way, till one o'clock, is through a fertile district, with here and there a small village,—when we reached a large island, the lower part of which is cov-

ered with forest trees, and the upper part with pagodas, except near the water-side where there is a very respectable village. On the east side of the river, also, is a neat pleasant village, of one hundred and fifty houses, and several large monasteries.

A yearly religious festival is held on this island, and is one of the five largest celebrated in the empire. It commenced four days ago, and is to continue nine days longer. Boats loaded with men, women, and children, are incessantly coming in. Many live in their boats, but the greater part put up tents, made of mats and leaves of the palm. I should judge there were two or three thousand of these tents already up. They are so placed, as to form narrow streets, along which, under a temporary roof, is spread out all the various articles that are used by this people. If the people did not say so, one would not get the idea that religion was any part of their object. All are eager in buying and selling: each one is crying up the qualities of his goods, using the most extravagant language, to induce customers to buy.

Just around me, I see Burmans, Shyans, Paloungs, Yiens, Chinese, Kathayans, A'samese, and Kakhyens. Here are English goods—broadcloth, cutlery, cotton handkerchiefs, and book muslin, all very coarse. There is American glass-ware—I suppose American, for I see *Henry Clay* stamped upon some of it. The Shyans come here in immense crowds, and, without an exception, are dressed in blue cotton, while the Burmans are clothed in silk, of the most brilliant colors. The pagodas are all small, not more than twenty-five or forty feet high, but in number they exceed anything I have before seen in Burmah. They are neatly built, and several hundreds are entirely covered with gold leaf. In the top of each one, is inserted an iron rod, which supports a net-work of iron, in form like an umbrella, and on the lower end of this net-work, small bells are attached. From the elappers, flat broad pieces of metal are suspended, which, when agitated by the wind, make the bells ring. When I went among the pagodas, the wind blew fresh, and the sound was nearly deafening. There is a great variety in the size, and an almost endless variety in the tones of the bells. Here and there, as I passed along, is a brick zayat, completely filled with idols of all sizes, and of nearly every kind of material, though white marble, copper,

and lead are the most common. To a believer in Boodhism, this scene altogether must produce a feeling of solemnity and awe—it is a wilderness of pagodas and idols; and then the endless number of bells, ringing in the air above one's head, renders it impossible to hear a human voice; so that if you were separated from your guide, you would be lost, and might wander for hours, without getting out. As near as I can learn, this island became a place of pilgrimage, many hundred years since, through the influence of a very popular Shyan king, who built several pagodas, and a monastery, at great expense. But what gives the place its chief celebrity, is a tooth of Gaudama, placed under the first pagoda that was built.

Though the crowd of people were busy, buying and selling, yet many listened to my remarks, and eagerly sought for tracts. I gave away about three hundred small tracts, and only two bound volumes. Perhaps a million of pages could be judiciously distributed, and they would be carried into eight different provinces. On inquiry, I found that the Shyans living east of this, and east of Bamau, are unable to read Burman, except, now and then, a rare case; indeed, but few of them can speak Burman.

A little after dark, fastened up our boat at Nyoung-ben-tha, a Shyan hamlet of twenty-five or thirty houses. While the men were making ready our dinner, I sat on the shore, talking with the people. Most of the men, and I believe all the women and children of the place, gathered around me. They seemed confounded to hear me speak Burman, and occasionally use Shyan words. After inquiring about their domestic affairs, how they cultivated rice, cotton, beans, &c.—how they made cloth, and how they taught their children to read—I got a lamp, and read to them a tract, occasionally explaining words and passages. They urged to hear more, but my strength was gone, and it was nine o'clock. Two tracts were all that could be spared them.

Bold scenery—Sudden change—Missionary field—Caution in making inquiries.

8. The fog was so excessively dense, that only the dim outlines of the shores could be seen till 8 o'clock. When the sun broke out, a great change in the scenery was apparent. We had left a wide and fertile plain, but were now hemmed in by lofty hills or mountains

of rock, rising abruptly from the water's edge. One is at a loss to know what has become of the noble Irawadi, which is diminished to less than half its usual width, and is so still that you can hardly perceive any current. In looking forward, too, there is apparently no channel for the waters. Every few hundred yards the river takes an abrupt turn around the base of a rocky mountain, the sides of which, in many places, are nearly perpendicular, and present the appearance of having been worn down by the action of the water. In one place, the river is compressed into an exceedingly narrow channel, and the mountain presents a smooth, unbroken, perpendicular front, of about six hundred feet. The waters appear to lie perfectly still in this deep, gloomy cavern. The whole scenery is sublime and awful. The deep silence which reigns is full of majesty. When one turns his head, and looks along up the side of this bold mountain of unbroken rock, till the eye reaches its frowning summit, the head swims, the nerves become weak, and one instinctively lays hold of something for support. The splashing of the oars, and the monotonous songs of the boatmen as they echo along the vaulted sides of these smooth worn rocks, is all that breaks the dismal silence. Not a ripple in the water, or a breath of wind; yet the men tell me, when there is a heavy storm of wind, it roars and howls along the deep caverns in a most terrific manner. The Burmans call this place *Kyok-dwen*; that is, "between the rocks." The distance through is four or five miles, and no doubt it would be an interesting field to the botanist and geologist. The upper part of these rocks is sand-stone resting upon a base of blue lime-stone. In one place I noticed swarms of bees, actively employed along the sides of the rock, two or three hundred feet high. Small holes could be distinctly seen, through which streams of these little animals were going out and entering in.

About 12 o'clock, without any change in the scenery to indicate our near approach to habitable earth, we suddenly emerged from this wilderness of rocky mountains, into a wide and highly cultivated vale. I cannot conceive a more abrupt change from the most wild and magnificent scenery, to a beautiful and fertile vale, stretching away to the north and east as far as the eye can reach, and spotted with towns and villages in every direction. I made a very short stay in *Zenpung*, *Tattai*,

and *Pwai-goung*, delightfully situated agricultural hamlets, of eighteen or twenty houses each. A little further on brought me to *Sekon*, a very pleasant little town, of 150 houses, on the east side of the river. The houses are substantial and comfortable, and the streets moderately clean. The local situation is delightful. The ground is a little rolling, and about thirty feet above the water, and the river is as broad as at *Ava*. Fourteen villages and hamlets are in sight, and the cultivated grounds run away to the north and east, beyond the reach of the eye. The greater part of the people are *Shyans*, though they speak Burman fluently.

There are one small pagoda and two well-finished monasteries, with four times as many idols as monks. Just above the town is a stream of considerable breadth, called also *Sekon*, which is an outlet for great quantities of teak timber. This stream is lined with *Shyans*. During the hour I halted here, I saw eleven boats come down, loaded with people old and young, going to the great festival below. I have been a little particular in describing this place, because it is a fine location for a missionary. Besides the dense population of this delightful vale, who read and speak Burman, he would have easy access, by the *Sekon* river, to a great number of *Shyan* towns and villages; and also in the distant highlands are multitudes of *Kakhyens*, a people who from time immemorial have resisted idolatry. What a field is this for the evangelist! What man, who feels for his fellow-man, would not like to gird on the armor of God, and labor for the establishment of Christ's kingdom here? Passing a number of villages on each side of the river, just at dark came before *Koung-tong*, once a fortified city, but now a village of 150 houses. While the men were preparing our dinner over fires kindled on the shore, I strolled among groups of people who were similarly employed, to seek information of the various parts of the country where they were acquainted. It does not answer for a foreigner and stranger to ask questions of this kind abruptly, or he will defeat his object. There is a certain round-about way to get the confidence of natives, or nothing can be done. This, to a person worn down with fatigue and very hungry, is a great tax on patience. I was successful, however, in drawing out several intelligent men, and finally closed by

giving them several tracts, and explaining their contents.

9. Early in the morning, examined the village and its environs, and got into conversation with a number of the inhabitants. Two-thirds of the people are Shyans, and are much lighter complexioned than the Burmans. The ruins of the old fortifications show that formerly this was a place of no small pretensions.

Former invasion of this region by the Chinese, and awful slaughter—Arrival at Bamau—Chinese idol—Burman and Chinese heavens.

Till about eighty years since, this was a great Chinese mart. It is noted in Burman history as the theatre of one of the most sanguinary battles ever fought on the banks of the Irawadi. Seventy-eight years ago the Chinese invaded Burmah, and took possession of Koung-tong and all the neighboring towns without the least resistance.—Fancying the conquest of Burmah the easiest thing in the world, immense numbers flocked in from Yunan to assist, not in fighting, but plundering the empire; so that a very large part were without arms, and those who had them, considered them as useless. No people in the world, perhaps, are more entirely satisfied with themselves than the Chinese. Seeing no enemy, and thinking none dare approach so great a people, they gave themselves up to dissipation. The Burmans, who have little personal bravery, but much cunning and some enterprize, watched the favorable opportunity to take their enemy by surprise. In the midst of indolence and debauchery, the Burman legions rushed from their hiding places, and, with drawn swords, slaughtered the half stupified and unarmed Chinese, till they had no more strength to wield their murderous weapons. Forty thousand Chinese are said to have perished that day. I doubt the accuracy of this statement; yet the destruction of human life must have been very great. The Burmans did not really meet with any thing like resistance, and they continued to slaughter, till tired out and sickened with blood.

A little back of the town, on the level plain, are three mounds of considerable elevation, and called Ta-roke-yo-bong, thong-bong; that is, "the three heaps of Chinese bones." Originally they were three enclosures filled up with the slaughtered Chinese, and covered with earth. Now the palisades are much decayed, and the whole is overgrown

with a dark luxuriant jungle. They will long remain a monument of savage warfare.—Leaving half a dozen tracts in the hands of as many intelligent men, who appeared to take some interest in my message, I pushed off, and for several miles kept on shore, making a short stay in several villages. Though the morning was oppressively cold, the mercury being down to 48°, yet before noon the heat was so great I was obliged to give up walking.

The villages are numerous, though small. Two I have passed containing 90 or 100 houses each. The greater part of the people are Shyans, and the villages lying back from the river are entirely Shyan.

Reached Bamau about 4 o'clock, and spent the time till dark in visiting different parts of the town. I have been fourteen days in coming from Ava, and make the distance two hundred and thirty miles.

10. Very early in the morning, went into the Chinese part of the city. Nearly all the Chinese are merchants and live principally upon one street, which is wide and tolerably clean. They have a large gorgeous temple, similar in construction and internal arrangements to the one in Anarapura. The two principal idols are as large as life, enormously fat, with long black beards, eyes glaring furiously, countenances wrought up to express the highest pitch of anger, their hands filled with darts and spears, and raised up as if determined to destroy the worshippers below. In outer rooms are tables and benches, where, on certain days, the Chinese eat and drink, and many of them become intoxicated. To the Chinese, eating and drinking is the supreme good; to the Burmans, sleeping. The Chinese idols are excessively corpulent, often sitting upon fat stags, and sometimes in the act of slaughtering them; while the Burman idols are either sitting with arms folded, or reclining upon pillows, as in the act of sleeping. The Chinese heaven is a place of ceaseless eating, drinking and smoking. The heaven of the Burmans is a place of endless sleep.

Chinese and Shyan traders—Houses—Shyan caravan—Paloungs, their dress and habits—Female merchants—Situation of Bamau—Narrow pass—Advantages of Bamau as a missionary post.

The Chinese mercantile shops (about one hundred) stand upon one street, are built of bricks, colored blue, and are covered with tiles. The bricks are

square, the streets not paved; but in the centre is a walk for foot passengers, elevated about eighteen inches. The shops were well filled, and by 9 o'clock in the morning there was much bustling. The Chinese are the greatest merchants, and next follow the Shyans. The business done in the city must be considerable. That part of the city inhabited principally by Shyans, is very well built. Some of their houses are made of bamboo, but most of them of wood. They are not crowded, as in Ava, and are finely shaded with trees. Some of the streets are paved, as in Rangoon. There are more Shyans than Burmans. I had the pleasure of seeing a Shyan caravan of several hundreds arrive. They are from a city about 130 miles to the east of Bamau, and are called Paloungs. As near as I could learn, their principality is large and populous, and the prince, to keep peace, pays a trifling tribute to China, and also sends, on the proper occasion, a gold or silver tree to Ava, as an acknowledgment of submission to his majesty.

The Paloungs are genuine Shyans, and speak and read the Shyan language; but, living in the neighborhood of the Chinese, they have assimilated a good deal to their peculiar habits, and have so much of that nasal twang in their tones peculiar to the Chinese, that their conversation is very little understood by western Shyans. The dress of this people comes nearer to the European than that of any eastern nation I have before seen. The men wear pantaloons and close jackets, the females petticoats and an over-dress similar to the old-fashioned short-gown, though much longer. All, without exception, have their clothes made of dark blue cotton,—even their head-dress and stockings. Some of the other Shyans besides the Paloung family, as also the Yunan Chinese, wear stockings and shoes, which is an evidence of their having cold weather.

I had an opportunity of seeing part of their caravan in motion. Their horses are small and ill-looking, but they carry large burdens in panniers, and are very tractable. One man has from ten to fifteen, and some even as many as twenty. They move slow, and follow each other in single file. A day's journey is ten or twelve miles. At evening, or when they halt for the night, the panniers and wooden saddles are taken off, and these useful animals seek their own food, which, in travers-

ing mountains, is often scanty. There are a number of female merchants in the caravan; but I am told they are generally in company with some relative, or, what is more common, they are widows, and accompany their sons.

After considerable inquiry, I found two men who spoke Burman, and could read poorly. At first, they were distant, and looked at me suspiciously; but after buying a few trifling articles, and expressing my approbation of their quality, they became communicative, and answered a great number of questions relative to their population, religion, language, government, and social habits. Of the Kakhyens in that part of the country, I gained considerable additional information, the result of which I will give, after finishing my tour to the north.

There are said to be 800 Shyan houses in the city, and from what I am able to see, I should judge that the statement is near the truth. The Burmans are not so numerous. In the immediate vicinity of the city are several large villages, and the whole valley for several miles on every side is beautiful. The city stands on the east side of the river, on ground thirty or forty feet above the water, and is surrounded by a stockade made of large timbers. There is an island in the river opposite the town, and both channels are more than a mile wide. The local situation of Bamau is delightful; it stands near the centre of a wide fertile valley, and is the capital of a large province bordering upon China. A range of high blue mountains run along from north to east, forming a separating wall between Burmah and China. A break in the mountains is pointed out as the pass through which the road is made.

In one place is an iron suspension bridge, over which the Chinese drive their mules loaded with merchandise. The pass is said not to be difficult, except in one place, where the path is cut on the side of a rocky mountain. This path winds round the point of a bold mountain, and is so narrow that mules cannot pass each other. On one side the mountain runs up to a fearful height, while on the other is a yawning gulf, into which the heedless traveller sometimes falls, and is dashed to pieces. To prevent such calamities, it is customary, before entering the pass, to ring a bell, so that travellers on the other side may have warning to remain. This pass is 30 or 35 miles from Bamau; and on the opposite side is the province of

Yunan, where the inhabitants are all Chinese. This road is travelled a great deal, though Burmans and Shyans are not allowed to go further than the frontier towns of China.

I have endeavored to ascertain the nature of the intercourse between the two countries; and, to get at the truth, have conversed with Chinese, Shyan and Burman merchants. All agree that no foreigner is allowed to go far into China, but there is unrestrained liberty to go to the frontier towns. By comparing the testimony of a number of these merchants, I have no doubt the above statement is correct. Many of the Chinese invited me to go with them to Yunan; but as I had no Chinese books, (or only three or four,) and could not use the language, there was no object sufficiently important to be obtained to warrant such a visit.

Bamau is a most commanding position for a missionary post. I hope the time is not very distant when there will be four men in this city, devoted to the great work of teaching these nations the knowledge of God. One should labor among the Chinese—one among the Shyans—one among the Kakhyens—and one among the Burmans. The court of Ava will not allow this at present; but, if kept steadily in view, may we not hope that Divine Providence will soon open a door here for Christian effort? The climate of Bamau is evidently good; it is just within the temperate zone—is nearly 800 miles from the sea, in an elevated district, and near it run several low ranges of the Himalas.

(To be continued.)

Karens.

JOURNAL OF MR. VINTON.

(Continued from p. 107.)

Accession to the school—Case of a sick young man—Encouraging prospect—Baptisms—Happy death—More baptisms.

June 2. Yesterday Ko Chet'ing arrived, with fourteen children from Newville for the school. About one half of them are not yet converted; so that God is rolling upon us the responsibility to use such means for their conversion, as will, with his blessing, result in the salvation of their souls. The school now consists of about thirty, nearly one half of whom are promising young men, who have never attended school before.

15. To-day, one of the Burman Christians brought us a young Karen man, whom he found at a Burman kyong. He has been ill a long time with bowel complaint and other disorders, to which was added a cutaneous disease, which rendered him a most loathsome object to the sight. Were it not that he had an immortal soul in this unseemly tabernacle, for which we feel compassion, we could not think of adding his case to our now multiplied labors. We have, however, but little prospect of doing his body good—we only consent to his stay, that we may apply the healing balm of the gospel to his sin-sick, *perishing* soul. We tell him not to trust in us; for, although we give medicine, 'tis God alone that can heal. His bodily sufferings are severe.

18. The school is increasingly interesting, now consisting of about thirty-four scholars. Four have to-day asked for baptism, and a number more we hope will be ready soon. O for more visible effects of the Holy Spirit. We feel that much gratitude is due to God for the interesting field which we are allowed to occupy, and for the health which permits us thus vigorously to prosecute our labors.

July 2. Sabbath. Five of the dear scholars have to-day received baptism, among whom was a lad named David Jones. He has successively lived with brs. Boardman, Simons, Bennett, and Howard. He had been so long separated from the Karens, that he had almost entirely forgotten his mother tongue, and in its stead adopted Burman and English. Having left br. Howard, he came round to Maulmein, and on our return from the jungle came of his own accord, and presented himself as a Karen scholar. From his knowledge of the English, Burman, and Karen languages, he is qualified to be of use to the mission.

24. Last night, the man mentioned June 15, was delivered from intense bodily suffering, and, from the evidence which he gave of a change of heart, we hope he has gone where pain and suffering are known no more. For some time past he has been in the practice of worshipping God, and has frequently expressed his trust and confidence in Christ as a Savior. Although unable to raise himself up, he earnestly requested baptism, saying he wished to enjoy that holy ordinance, before he went home to God. When told that he could not walk into the water, he said that

the teacher and Ko Panlah could carry him in, and baptize him, and bring him back, and then he should be ready to go whenever God called. His last hours were almost literally spent in prayer. And when asked where he expected to go, he uniformly said, "I am going to God." On looking upon his lifeless remains this morning, we cannot help inquiring if this Lazarus has found a rest in heaven. He was indeed full of disease within and without, and never enjoyed many of the good things of this world. If he is comforted in proportion to his former misery, surely his rest is sweet. But, O, how adorable is that grace that transforms such beings, and fits them for the society of angels and glorified spirits!

Yesterday, two more of the dear scholars received baptism. The church spent to-day as a day of fasting and prayer, and seem to have profited by it, and last evening joined in commemorating the sufferings of our dying Lord, with the Burman church.

Aug. 6. Two more of the children baptized, one of them, a young lad of most promising talents, named Heman Lincoln, belonging to Mrs. Vinton's English class. He is one of the most amiable, sprightly, intelligent children we ever met with. If Providence permits, we intend to direct his attention to the study of medicine; a science much needed among the Karens.

13. Another of the children examined, received by the church, and baptized by br. Ingalls.

Improvement of the natives in gardening — Baptisms — Interesting conversions.

18. Arrived at Ko Chet'thing's village last night. On our way, we stopped at a number of Burman, Taling, and Karen villages, where we distributed books to all who could read, and preached to some attentive listeners. The Christians here seemed overjoyed at this unexpected visit from the teachers, it being in the midst of the rains. On looking about, I am truly delighted to see what improvements they are making in gardening. Instead of spending their time in idleness, as is the custom among Karens, they are each one cultivating large gardens, containing a large variety of eatables, besides a great variety of fruit trees; which I hope will fix their residence here permanently.

19. Although we had resolved to spend the Sabbath here, yet on account of the cessation of rain, and breaking

out of the sun, so unusual at this season of the year, we have concluded to return to Maulmein to-day. We have both of us so recently risen from attacks of the jungle fever, that we shall be peculiarly liable to another attack. We have examined, received, and baptized one of the first who heard the gospel at Chummerah. He used frequently to attend worship on the Sabbath, would assent to all that could be said, as to the necessity of his embracing the gospel, and I believe was in the practice of secret prayer. But there was one obstacle which seemed to him insurmountable, in the way of his becoming a Christian. That was love of drink; he said he could not give it up, though he lost his soul. Although we continued to warn him, yet we did it from a sense of duty, considering him a hopeless case. About six months ago, however, he left off drink, and became more regular in his devotions. He appears well now, and I hope that, like the thief, he will be accepted at the eleventh hour.

20. Arrived at Maulmein, found our brethren from Burniah Proper had arrived. Br. Kincaid preached for me to-day, through Ko Panlah, as an interpreter. The school has been gradually increasing in numbers and interest, till we have now more than fifty scholars. Besides the labor of feeding, clothing, and instructing them, we have occasionally a boat-load of the sick, brought in from the jungle, to be prescribed for, and nursed, till they are able to return. Some rather severe cases. Mrs. Vinton's health suffering, not only from her multiplied labors, but *multiplied cares*; I have resolved to take charge of the class in Matthew, which consists of the principal male members of the school.

27. Baptized four young men, members of the school. Br. Webb preached for me to-day.

Sept. 17. Baptized three young men. One of them has been the means of bringing in many of the young men from the Burman side. His mother died when he was an infant, and his father left him in the care of an aunt, and has not been heard of since. He, of course, grew up a wayward lad, of wandering habits. Whenever he wished for a home, he could find it with any one of his relatives, but none could detain him when he wished to go. Whatever they gave him for his own use, was bestowed upon the first who asked for it, and then he borrowed money for his own ex-

penses. Ko Chet'thing, one of his distant relatives, fearing he would involve himself in debt, and become a slave, often entreated him to come and live with him, but without avail. Hoping to better his condition by speculation, he, in company with two others, purchased 13,000 bamboos on the Burman side, and proceeded to Maulmein to sell them. They succeeded in landing, and fastening their raft, and then went to assist another company in bringing theirs ashore. This, however, they could not accomplish. The raft coming in contact with the cable of a vessel lying at anchor, parted it, and the enraged capt. apprehended them, and brought them before the magistrate. The Karens, however, were discharged, while the owners of the raft were thrown into prison. But, on returning to their own raft, they found that it had by some means broken loose from its moorings and floated down stream.

Apprehending a similar disaster to that which had befallen their comrades, and fearing that they too should be thrown into prison, they took to their little boat, and, without stopping a moment to inquire after the fate of their raft, fled to the jungles. Disappointed and sad, he came to Ko Chet'thing, not daring to return to his creditors. Some one came and told me that he was very poor, and requested me to give him a *paso*. We called him, and told him that as he had no parents, and was very poor, if he would join the school, we would become his parents, and take care of him. To this he consented, probably more through fear than any thing else. He entered the school, and attended worship regularly. When the school broke up, I lent him money to pay his debts, and told him to pay all he owed, and prepare to go with us to Maulmein. He went over to the Burman side, commenced preaching to every one he met, and told them the importance of learning to read. Many would have returned with him, but were deterred through fear. He spent the rains in learning to read, except occasional tours with Ko Chet'thing, preaching. His address is most insinuating. He has peculiar tact in getting the affections of children. We hope he will do much for the cause. Br. Hancock preached for me to-day.

30. Dismissed the Sgau school, a company of Pgwos having arrived from the jungle to study their language. A part of the children return to their parents, and a part form a colony, headed by Ka Panlah, to go over to the

island, to commence a school there, if perchance the sight of others reading the word of God in their native language, will influence some of those hardened idolaters to learn to read.

Oct. 1. Commenced the Pgwos school, numbering thirteen besides ourselves. I have dismissed my Burman teacher, that I may give my undivided attention to the Pgwos language.

23. Baptized two, who make twenty in all baptized since we came in from the jungle. And what is most interesting of all is, that all who have attended school here this season, have been baptized, except some little children, whom we have considered too small to baptize, and two young men and one young woman, whom we requested to wait awhile. The children are members of pious families, where they will receive instruction.

Nov. 5. We find the Pgwos language differing so little from the Sgau, that it becomes comparatively easy to those acquainted with the latter. Most of those who could read Sgau, read Pgwos fluently, although the school has been in operation but little over a month.

Zeal of Ko Panlah—Greatness of the field—Attachment of the converts—More baptisms—Happy death—Encouragements to labor.

26. Ko Panlah has returned from the island, being unable to stay any longer on account of ill health. He has a severe cough, attended with fever, violent pain and dizziness in his head. We fear he is doing up his last work. Well, he is doing it up faithfully. In speaking of death, he says he desires nothing on earth but to preach the gospel. When he has done preaching, he hopes to go home to rest. He went over to the island, accompanied by his family and ten members of the school. He, although quite feeble, commenced preaching, and numbers listened and commenced learning to read; but, all at once the chief, who has always been a friend to us, became alienated, took his children from the school, and threatened any who should listen. Ko Panlah, finding himself deserted at the *zayat*, had recourse to visiting the pagodas morning and evening, and preaching to those who came to worship. These, convinced of the folly of worshipping idols, and ashamed of their foolish mummery, if they found him there, would silently turn away, without once invoking their God. He then had recourse to fasting and prayer, in which he was

joined by all the members of the school. After spending a number of days fasting, accompanied with much prayer, and many tears, the Lord graciously inclined his ear, and poured out his Spirit on the inhabitants. Some of them not only began to listen, but resolved to serve the Lord. Amidst the most determined opposition, on the part of the chief and Talings, a few came out renouncing idols, and commenced worshipping God. Some said, that as it was then rice harvest, they could not spend time to learn to read, but if he would stay till rice harvest was over, they would learn then. He brings one of his converts with him, who this morning asked for baptism. He appears well, and will probably be received next Sabbath, or the one following, at Newville, whither he is going to attend school and learn the ways of God more perfectly.

30. Mrs. V. left this morning for the jungle. She has gone to Ko Chet'thing's first, as that is the most healthy location to be found in the jungle, being uncommonly free from jungle fever. I expect to leave for Newville the first of next week, where I shall probably remain a week or two, and then cross over by land to Ko Chet'thing's village, and from thence into Burmah Proper. We had hoped to be in the jungles at least two weeks earlier than usual, and it is now (though about the usual time) two weeks earlier, considering the unparalleled length of the present rainy season, than we have ever before thought it prudent to go.

The harvest is plenteous, but the laborers are few; and though it is "not by might nor by power, but by the Spirit of the Lord," still we are required to pray that "the Lord of the harvest would send forth laborers into his harvest." As yet, we have no associate fellow-laborer, though the field assigned us for our cultivation is so extensive that we have not yet been able to survey it; nor shall we, for many, *many* years to come, be able to learn even the location of the villages it contains.

Dec. 8. Newville. Arrived here a little before sunset, and, as usual, was soon surrounded by the villagers, each anxious to relate with how much solicitude they had awaited my arrival. But their joy was a little damped, when they found that Mrs. V. had not come. When I told them that we had separated for a time, that more of the Karens might hear the gospel and be saved, they said, Yes, that is right; but we wanted to see her too. The Christians

all appear well, and I cannot learn but that all have honored their profession, except the suspended member noticed in my journal of last year. From all I can learn, I fear that we shall have to exclude him.

10. At the close of our evening worship, examined and approved seven candidates for baptism. We then retired to the water, where we administered the sacred rite, and after a short interim assembled again for worship. The afternoon services I conduct as a prayer-meeting, interspersing remarks between the prayers, calling the attention of the church to some definite point, as the subject of the petition to be offered. This I find to be the more necessary, in order to break up the habit of long, vague and indefinite prayer. Some of the Christians have even now got into the habit of praying for every thing they can think of, and, as a consequence, seem to have no special desire for any thing. But in an hour or two after the addition of the seven, death came and removed one of our number, an aged female, one of the first baptized by br. Judson. Her life had ever since been the life of the righteous, and her last end was like his. She died of old age—had been failing for a number of months, and only wished to live to see the teacher once more, and have him with her in the trying hour. This desire was granted, and she has now gone to her eternal rest.—Have just returned from an excursion, in which we have visited nine villages. The most of these I visited last year; and though my expectations of a general and speedy turning to the Lord have not yet been fully realized, still the work is advancing, and I feel more confident than ever that we shall reap, if we faint not. During the past year a number have come out decidedly on the Lord's side, and a still larger number have commenced praying to God morning and evening; but are for the present kept from a public avowal of their faith in Christ, through the influence of their friends, while almost every individual I have seen tells me he likes this religion, and intends before he dies to be a Christian. There is a spirit of inquiry abroad, that cannot be checked. This work must and will go forward, till He whose right it is to reign, shall reign. Come, thou blessed day! I ask no more. With this my soul is satisfied—Jesus enthroned in every heart—his kingdom come, his will done on earth as in heaven. But, O, the battle is yet to

be fought, the victory yet to be won, and many a brave soldier must fall a martyr to the cause, and hear for the first time, the proclamation echoed and re-echoed through all the plains of heaven, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Preaching—Female prayer-meeting—Sabbath school.

15. At a village I visited to-day, found two or three apparently sincere inquirers. The head man, however, is an opposer, and says he intends to live and die in the old way, even if he goes to hell; because if he becomes a Christian, we will not allow him to drink arrack. So this man will sell his soul, and reap eternal pain, for what? To be allowed the privilege of murdering himself with that accursed drug, that destroys both soul and body in hell. O, what infatuation is this! And yet hundreds and thousands are, in this very way, ruining themselves, for time and eternity. At this village, the Christians tell me, are two men, (now away gathering their paddy,) who have asked for baptism; so that, notwithstanding the opposition of the head man, the work is going on, even in his own village.

16. Sent off a number of the Christians, to notify the neighboring villages of the approaching Sabbath, and make efforts to get the people in to worship. I had concluded to spend the day in study, but a couple of Karens calling, I spent about an hour with them, and as they could remain no longer, I resolved to accompany them as far as a neighboring village, which they were to pass, that I might preach to them on the way, and, if possible, persuade them to embrace the Savior.

At this village, I found a number of attentive listeners. Here lives one of those baptized last Sabbath, and there are two or three others who intend to embrace an early opportunity to apply for the sacred ordinance. Besides these, there are a number of others, who are all but resolved to break away from their sins, and wicked associates, that they may become Christians. Two of them earnestly requested an interest in our prayers. When they had been away with the Christians a few weeks, cutting bamboos, they had kept the Sabbath, and worshipped God with them, and were happy. But when they came back, the influence of their wicked

associates was so great, that they broke their resolutions. "Now," said they, "we desire you to pray that God would straighten our crooked hearts, and enlighten our dark minds, that we may keep his commands, and go to heaven."

The female prayer-meeting, established here by Mrs. Vinton two years ago, has been kept up, and every female member of the church as regularly attends it, as she does the Sabbath services. They have even designated the day as the "female day of rest."

Sabbath. Our efforts yesterday, to collect the people to worship, were not altogether in vain. The zayat erected by the Christians the past year, though much larger than the old one, was full to overflowing. Preached from John iii. 19, 20, 21, and tried to press the truth upon their consciences. The Sabbath school was deeply interesting; it embraces the entire church, old and young. The children from three to four and upward, attend; and thus, from their childhood, are learning the holy scriptures, which, we trust, will make them wise unto salvation. A father told me to-day, that his little daughter, not quite three years old, being away one evening with her grandmother, while he attended family worship, said to him, Papa, I have not heard you pray to-night; and how dare you go to sleep without?

18. As there are a number desirous of learning to read, I appointed a teacher, and made the necessary arrangements for the continuance of the school, till Mrs. V. arrives to take charge of it, about a month hence. Hitherto there have been but few from this region to learn to read, except the Christians and their children. Now we have the prospect of a number from the neighboring villages.

19. Mauko. I have baptized six individuals from this place—two last year, and four this; but they have all left, and gone to live among the Christians; so that now there is not a Christian here. The people are such notorious drunkards, that if one becomes a Christian, he thinks it necessary, in order to avoid temptation, to leave the village. There are, however, apparently, a number of interesting inquirers, so that I am not altogether without hope that we shall yet obtain a permanent footing here, and be able to erect a standard to the Savior, around which the people will delight to gather.

20. Ko Chet'thing's village. Arrived here, just in the dusk of the evening. We should have been here by four o'clock, P. M., had we not, about three miles back, lost our way, and wandered into a most dense, and all but impassable forest of cane. We searched for a long time for the path, but could not find it. We then started in the direction of the village; but all were nearly worn out with fatigue, and had loads to carry. Who then could break the way? One started, the others followed, and we continued on our way till the sun was near setting. I then sent a man up into a tree, to see if he could see or hear anything from the village. While there, he could indistinctly hear the barking of the dogs, so that we knew that we were in the right direction. We then persevered, and in a little time made our way into an opening, where we found the path we had missed, and which in a short time conducted us to the village.

22. Mrs. Vinton has an interesting school, of about twenty scholars, in progress. We had hoped to have a much larger one, but the Karens on the Burman side, who are desirous to learn to read, are just now panic struck at rumors of war. Report says that there is a Burman force, of more than three thousand, now on its way from Ava, which is to proceed next new moon to the provinces, burn Maulmein, and drive the English from the country. This rumor is undoubtedly false; still it as effectually alarms and intimidates the poor Karens, as though it were true. I intend, however, to visit them in a few days, and, if possible, calm their fears, and turn their attention to Him whom they should fear.

Excursion up the Salwen—Desire to hear the gospel—Fear of the Burmans—Singular conduct—Reflections on the close of the year.

26. Bunau. Left early this morning for an excursion on the Burman side. Mrs. V. has gone up the river, and intends to proceed up the Salwen, further than we have ever yet been. Soon after crossing the river, we came to the village of a Burman ruler, who has the government of an extensive district upon the west bank of the Salwen. From the treatment I received, I should judge him to be a liberal-minded man; but from the manner in which he uniformly treats the Christians, he is undoubtedly a most bigoted Boodhist, and one of our bitterest enemies. He professed to me

an entire willingness that all his people should learn to read, and worship God, if they chose—still he will probably do all in his power to prevent. The Karens say, "His words to the teacher were very good; but should we worship God, he would cut off our heads, if it were in his power." At the village where I now write, appearances are exceedingly encouraging. We have had a most deeply interesting assembly, and though I have nearly exhausted myself in preaching to them, they are not yet weary of hearing, so that Ko Chet'thing is going on with the subject while I write.

27. Maula. Called at a village about noon, and found that a number of men had gone to Ko Chet'thing's village, to visit the Christians, and hear more of the gospel. At this village, one man is learning to read. All the instruction he receives, is what he can get from the Christians, as they occasionally call on him, and he on them. If Burmans or strangers are about, he keeps his slate concealed, lest he should be accused to the rulers at Belin. Ko Chet'thing tells me that almost every man in the village worships God in secret, and would profess Christianity at once, but for their fear of the Burmans. After dinner, we proceeded on our way, and arrived here a little before sunset. At this village lives one of the young men who learned to read, and was baptized at Belin last rains; also one of the old Chumme-rah Christians, baptized by br. Judson. She is a widow, has been separated from the Christians about four years, and yet from what she tells me, and from what I can learn from others, I am satisfied she has maintained the honor of her Christian profession. She is a person of few words, so that she has done but little in proselyting others to the Christian faith. Many of her friends think her deranged; "for she will have nothing to do with nat worship, sick or well, and appears very singular twice every day, and more especially once in seven days. Every morning and evening she prostrates herself, and says over a parcel of words, in the form of a prayer, and yet there is no pagoda, image, or priest, before her. One day in seven she observes as a day of rest; and what seems the more unaccountable, she arranges all her affairs beforehand, gets her wood, and pounds out her paddy, so that she has nothing to do from morn till evening." On our arrival, at her instance, her brother-in-law came, and invited me to his house. I went, and in the evening the people assembled, when

we tried to show them, that though we worship an *invisible* God, yet he is the *living* God, and his Son Jesus Christ, the *Savior of the world*.

20. Therwa. At this village, lives a brother of one of our assistants. I have seen him twice before, at each of which times he gave me a most pressing invitation to visit him. He is an intelligent man, has made no offerings to the nats for a number of months past, says he never shall again, and is resolved to worship God hereafter. His brother-in-law appeared nearly as well as himself; and a number of the villagers appeared delighted with what they have heard of the gospel.

31. Paloo. Sabbath. Yesterday, started on our return, having engaged to spend the Sabbath here. There are twenty-two houses within hearing, besides many villages in every direction, from a half an hour to an hour, and two hours' walk.

My date admonishes me that I am upon the dawn of a new year. The old is all but gone. How diligent is time! How steady and onward in his course! Well, he is carrying me forward to eternity. Soon, he will have conveyed me to his furthest verge, and then my Heavenly Friend will come, and receive me to his eternal rest. Till then, I have no rest, and yet a retrospect of the past shows clearly, that I am habitually inclined to indolence. O God, forgive, nor let a record of the past be made against me. Hitherto, thy goodness demands my song of gratitude, and I will praise thee—will consecrate myself unto thee. During the year past, we have not been interrupted in our work for a day. Our health has been uniformly good, and our prospects of usefulness growing brighter. Never, so much as at present, have we had occasion to exclaim, "The fields are all white;" and yet should the Lord withhold his favor, a single day would reverse the scene, and all our cheering prospects would be blasted forever.

Added to the native church by baptism, the year past, forty-two. Deaths four.

EXTRACT FROM A LETTER OF MR MASON, DATED TAVOY, DEC. 18, 1837.

The following extract of a letter from Mr. Mason is of an earlier date than one published last month, but was received subsequently by another arrival. It contains some facts illustrating the labors, trials, and en-

couragements of the missionary, the universality of the principles of human nature, and the deceit and baseness of the human heart. The excuses mentioned will remind every one of facts in his own experience, and in that of others around him. What an affecting proof, that they need the influence of the same religion, and the powerful working of the same Spirit!

Thetupan, the assistant that, three years ago, I located at Tanila, returned last year, with a view to studying one season in the seminary; but some of his unbelieving relatives, living near Ny-aung creek, were so desirous to have him appointed to teach school in their neighborhood, that it was deemed most important for him to spend the rainy season with them, instead of coming into town to study.

Last month, accompanied by br. Wade, I visited his location, as I have been in the practice of making an annual visit to the Karens in that neighborhood. We found that fourteen had been taught to read during the season, and nine persons requested baptism. One of the number is a brother to Ko So, one of the earliest Karen converts. This man has been noticed in my previous journal, particularly in that for November, 1835; and there now seems to be some hope that he is a converted man, having refrained from the use of spirituous liquor, his besetting sin, for nearly a year. It was deemed prudent, however, to delay the baptism of all for a few months, that they might have an opportunity to bring forth fruits meet for repentance.

Subsequently, in company with br. Bennett, I visited a small settlement of Karens, up the Tavoy river, on the head waters of a tributary, called Talingya creek. Some of the inhabitants are persons that I have repeatedly visited before, though never before since they removed to their present location; and others are relatives of Christians that have removed from Christian neighborhoods, to avoid intercourse with Christians. Among the latter, I found an elderly female, who is a member of the church, and who, I fear, has been drawn by her relatives into practices inconsistent with her profession.

I found many of the people perfectly orthodox. "I shall become a Christian," replied one, "when the time comes. There is a time to believe, and a time not to believe. My time to believe and practise Christianity, *will*

come, but it has not come yet. I cannot believe till the time comes." Another said to me, "God has not given us new hearts yet; when he gives us new hearts we shall become Christians; we can do nothing of ourselves." Others took different ground, and said, "We have always worshipped God,—we and our ancestors. We have always prayed to Him, and do daily. What do you want us to do more? Our elders have ever taught us that we must act uprightly, just as you do—you tell us nothing new." Our visit had the good effect to lead one of the men to call on us, when he came to town afterwards, which he had never done before; and I am not without hope that God has some people among them.

Mr. Mason here mentions the case of discipline related in his subsequent letter, p. 239, and then proceeds,—

Another Karen, a promising young man, studying medicine, has been excluded for conduct approaching to theft, of which latter crime he is probably guilty. A Burman man, baptized a few months ago, has been excluded for an attempt at suicide; and other difficulties of a less aggravated nature, we have had, and *have*, not a few. Such things occur in churches, I am aware, and especially in churches gathered from among the heathen; but we have had so much peace here, that these difficulties are felt the more keenly. Still the work of God is progressing among the Karens, though apparently not so rapidly as in some previous years; but among the Burmans, there is nothing to encourage us, except the promises of God. Pray for us, for this is a time when we need the prayers of the church.

LETTER OF MISS MACOMBER.

Dong-yahn, Feb. 21, 1838. The work of God is still going on here. Three men requested baptism last Sabbath, and a number more will soon come forward. This is the more encouraging, as just now, there is an unusual effort of the adversary to put the cause down. It is the season for funeral festivals; and for fifteen or twenty days they have been in constant celebration, which of course attracts much attention. But the priests, not finding their coffers so well filled as usual, have seemed to make an effort as for life; and there is

no end to the fog of worthless stuff which comes from them. It would seem that there was very little else said or done, than what their violence called forth. No one of the Christians can go abroad, but they hear from every quarter, *Jesus Christ*, by way of contempt; and all who attend our meetings receive the same treatment, unless they join the rabble. So that when any of them decide to come out, and face the whole, which to a heathen is mountainous, there is strong evidence that divine grace has taken possession of their hearts.

One woman had made up her mind to come forward, but she said she feared she could not endure to be cast off, not only by her parents and relatives, but by the whole village, as they had told her they would do. So she concluded to wait, and see how her mind was when the others were baptized.

Have been absent considerably of late, wishing to visit all the villages just about the mountain. Found ten or twelve places, of some importance; this, however, is the largest and most important, except Tun-pah-tine, where we have one convert, and where I spent four days last week. There are some encouraging indications there, but the chiefs will not yet consent to my building a *zayat*. I am trying to get some of the converts to go and build there; but they are so timid, and deficient in energy, that if left to themselves, I do not know that they would ever go out of their own village, though they never hesitate to go wherever I direct them. But in this case, I wish them to take some responsibility.

We have now an applicant for baptism, from Puh-ong, a young man, who has some excellent qualifications for usefulness. There are also two or three encouraging cases in Tun-loh, five or six miles distant; as also in some other directions, but the future is unknown.

Our meeting is beginning to attract more attention, so that our room is often crowded; consequently I have engaged the chief to put on an addition of a few feet, which will be done this week.

All the Christians seem to be getting on well. Bah-mee is my principal preacher. He certainly does admirably, considering what he was a year ago; but I find it necessary to see him, look over every subject, and give him all the ideas I wish to have advanced.

There are constant rumors of robberies on the river, which of course prevents our doing any thing there.

A'sá'n.

JOURNAL OF MESSRS. THOMAS AND
BRONSON.

Owing to the mournful death of Mr. Thomas, and other causes, the following journal was not forwarded to the Board till quite recently. The notices, however, which it gives of the passage of the missionaries up the Brahmapútra, will not have lost their interest, whether regarded as the latest incidents in the life of our departed brother, or as furnishing information touching a route comparatively seldom traversed, and of which our accounts hitherto have been extremely limited.

*Departure from Calcutta—Sunderbunds—
“Heathen blindness” amidst divine profuseness.*

Calcutta, April 26, 1837. After spending fifteen days in this “city of palaces,” we commence our long voyage up the rivers, to the field of our labors. We were aided in our preparation, by a letter from br. Brown, anticipating our arrival. He advised us to take small boats, and to bring with us a year’s provision, as necessaries cannot be easily obtained at Sadiyá. Our Calcutta friends urged the necessity of our getting as far on our voyage as possible before the commencement of the rains, as the force of the current would then render our progress slow and difficult. They also informed us, that at this season sudden storms and gales of wind are frequent, and often render the navigation dangerous. We have provided two native boats, of 3 and 400 mannds,* burthen, for our goods, and a twelve-oared budgerow for our own accommodation. The missionaries in this place have kindly supplied us with Bengali and Hindústani tracts, and copies of the gospels for distribution: so that we hope, during our voyage, to scatter some precious seed, although unable to tell the natives, in their own tongue, of the glad news of salvation. As we pushed from the shore, the boatmen shouted *Allah* for some minutes. On inquiry, we found they were calling upon God for a safe and speedy passage. We are to-night moored near a small village, called Chitpur.

27. Started early this morning, and after proceeding a few miles, drew to the shore, as there was not sufficient water to proceed. Here we remained until five o’clock, P.M., waiting for the rising of the tide.

We have suffered much during the day from the intense heat—the thermometer in our room standing at 99°, and in the sun at 110°. Have passed a small village this evening, called Bungalow. The native huts extending a considerable distance on either side of the river, presented a cheerful and pleasant aspect. Many of them are very neat, and even tasteful in their external appearance. They are constructed of split bamboos, neatly joined together, and thatched with straw.

Just after sunset we reached the Sunderbunds. This is a low, sunken tract of land, much of it lying under water, and the whole presenting the appearance of an extensive marsh. The channel is in many places confined by dykes on either side. Government has also, at great expense, caused several cuts to be made, connecting the larger streams, thus shortening the passages into the Brahmapútra and Irawadi.

30. Sabbath. To the multitude around us, no Sabbath dawns. Every object serves to impress our minds with the melancholy truth that we are among a people sitting in moral darkness, and hastening on, unwarned, and unheeding, to the retributions of eternity. But however much we may feel for them, we cannot speak to them of the Savior, or warn them to flee from the wrath to come. Although deprived of the privileges of the sanctuary, we are permitted, by retirement and meditation, to seek that spiritual strength we so much need. Every thing about us seems well calculated to raise our minds from nature to nature’s God. Often a beautifully green and fertile field stretches as far as the eye can reach, in which are feeding large droves of buffaloes, cows and goats. Many of these tracts bear marks of considerable cultivation. We frequently see the natives breaking up the soil with their rudely constructed plough. This is indeed a “land of rivers and streams, a land much to be desired.” Under the influence of the gospel, it might be an Eden. But, alas! on whom has nature thus poured forth her unrestrained luxuriance? For whose pleasure are these fields and groves clothed with beauty, and the air filled with the sweet music of these

* A maund is eighty pounds.

jungle songsters? Before whom are placed these striking exhibitions of power, wisdom, and goodness, forming nature's eloquent testimony to the existence and perfections of the Great Original? The voice of nature is insufficient to arouse these perishing millions, who have so long been led captive by Satan at his will. But let the gospel unite its appeals and claims with the voice which nature employs, and soon this moral wilderness would bud and blossom as the rose. For that blessed period, the promises of the Great Head of the church encourage us to hope. He has given us the blessed privilege of laboring for its advancement. Oh that a zeal stronger than death may animate us to a faithful discharge of the high duties incumbent upon us!

Yesterday went out into a small village, and were kindly received by the natives. One of the chief men brought a present of fruit. Gave away a few Bengali tracts, which were thankfully received. Oh God, pour light upon this darkness!

May 2. Our progress since the last entry has been considerable, and much of the way through dense jungle. Here the tiger crouches in his lair, the beasts of prey howl, and serpents hiss. Here the elephant roams in his strength and freedom.

Two of our boatmen have been dangerously ill. One was induced to take medicine, and recovered. The other obstinately refused, lest he should lose caste. Yesterday he was much worse, and we feared he would die. He still refused medicine. We told the *mánji* (captain) that the man would die unless he took the medicines we proposed. He replied, "He die?—well, that his *fate* then—all very good." Here was fatalism, indeed. We told him, that all the fate about it was, that if he took proper medicine, he would get well; if not, he would die. He finally took it, and is now recovering. We have been surprised, in seeing how generally Mohammedanism prevails among the natives of Bengal, and how strong are the fetters which their innumerable distinctions of caste impose. The only hope of a missionary must be in the omnipotence of Him who "is stronger than the strong man armed."

Culna—Post Offices—Rate of ascent—Eager desire of natives for books—River scenery.

3. Culna. We are now leaving

the narrow channel of the Sunderbunds, and are entering a large river. The name of the village which we are now passing signifies "opening." Finding a *dák* at this place, we prepared a package of letters for Calcutta. Taking a guide, we walked to the *dák* office to deposit our letters. The method of conveying letters and parcels from one part of the country to another, is as follows:—A runner takes the parcel on his back, and goes with surprising speed fifteen or twenty miles, when another takes his place. Post-offices are established at suitable distances. There is thus a facility of communication between the different stations, hardly to be expected in this country. We called, during our walk, on Mr. R., collector of customs, who very kindly welcomed us, and conversed with much apparent interest upon the subject of missions. He kindly proposed sending to our boat a supply of fresh bread, and insisted upon all our company's taking tea with him. Such hospitality in a stranger was as unexpected as welcome.

During our walk, we passed a beautiful grove of betel-nut trees, in the midst of which was a splendid shrine. The most lovely, retired spots are generally chosen for temples, erected in honor of their gods, and for idol worship. This reminds us of days of old, when, "on every high hill, and under every green tree, and in every choice grove," Israel offered incense to idols.

4. Having left the Sunderbunds, we expect larger streams, and the occasional advantage of fair winds. Our boatmen have erected their mast, and prepared their rude sails—we make good progress, and are happily disappointed in seeing so much perseverance and enterprise exhibited by our boatmen.

They are hired by the trip, and seem resolved to make as short a voyage as possible. We have also cause for thankfulness, that our men are so well acquainted with the route, as many, in ascending the river, are put to great inconvenience, on account of the numerous channels, which render the way intricate to those not well acquainted with it. Our men have various expedients for urging forward the boats. With a favorable wind, we move frequently at the rate of six or seven miles per hour. When it is unfavorable, and the channel and banks will allow, they tow the boat, by means of a rope fastened to the mast of the vessel. In this way, our progress is about

four miles per hour. But their main dependence is upon the oar, which they ply with amazing power.

We have stopped, this evening, near a small village, romantically situated on both sides of the river. Groves of cocoa and betel-nut trees, are scattered over the fine lawns which skirt the banks. The trunks of these trees are perfectly straight, and destitute of leaves to the very summit, where a small feathery top crowns the noble stem. Embowered amid these and other trees, are the rural cottages of the natives, the exteriors of which exhibit quite a degree of neatness and taste.

A storm is rising which threatens to be very severe. Our boats are safely moored near the shore; but the guard who watches during the night, tells us there is danger of thieves, and urges the necessity of the boats being anchored in the open stream. A number of native boats are anchored near us; so that we do not want for noise, and that too of the most uncouth and disagreeable kind.

Frequently from one boat is heard the prolonged exclamation—*Allah,—Allah.* This invocation is repeated by every boat within hearing, in which every voice joins, forming a concert of sound which might, not unaptly, be compared to the “voice of many waters.” It has been most affecting to observe these poor heathen, while performing their evening devotions. Just before sunset, they perform their ablutions, and commence bowing and prostrating themselves towards the setting sun. This is continued, at intervals of a few minutes, until the sun has disappeared. During this time, they seem to be entirely absorbed in their devotions. How painful is the apparent contrast between the worship of these poor idolaters, and the heartlessness with which worship to the living God is too often offered.

5. A cold rain commenced last night, which still continues, reminding us of November weather in America. At the village near which we stopped this morning, a quarrel arose between the inhabitants and our boatmen, which threatened to terminate rather unpleasantly—but, by a timely interference, the matter was quietly settled.

The natives were eager to receive books. We gave away several copies of Matthew's gospel, and several tracts. We have found the same eagerness for books, at every village where we have

distributed them. We are this evening moored near a considerable village, and have witnessed a scene sufficient, one would think, to melt the heart of every Christian, and to arouse to unremitting efforts for the inhabitants of this land, who are perishing in spiritual darkness. For two or three hours our boats have been surrounded by natives, eager to receive tracts. We gave them what books we could spare, the poor creatures wading through the water to receive them—and rejoicing, as if possessed of a great prize. We perceived two brahmins among the crowd, to whom we gave copies of the gospel. One sightless boy waded into the water, and, with tears streaming down his cheeks, begged for a book. One man came five miles, on the same errand. Night closes in, and a crowd is still collected around the boats, begging for books. About a hundred tracts and several gospels have been distributed. Had every applicant received, a thousand would probably have not sufficed.

Our hearts have been deeply affected, at witnessing the eagerness of these people for tracts. The truths which these little messengers carry out, may, if accompanied by the influences of the Holy Spirit, make them wise unto salvation. Here is a most inviting field for missionary labor. We often query whether our missionary brethren in Calcutta do not confine their labors too much to those who are acquainted with the gospel plan of salvation, while they neglect these extensive fields, which promise so abundant a harvest.

6. The close of this week finds us, still, subjects of God's special mercy. We have passed safely through several terrific gales, and have made rapid progress in our voyage. To-day, having been favored with a fair wind, we have sailed about 60 miles. Our men are very ambitious. When the wind favors, they hoist their rude sail; when it does not, they tug at the oar; when tide and current are against them, they tow by ropes. Thus our course is almost continually onward, and we are as yet subject to few of those delays which we had anticipated. We are now passing through a fine open country, thickly inhabited. We pass many little villages, situated on the banks of the river, embowered in beautiful groves of cocoa and betel-nut.

7. Though from the scenes around us we could not distinguish the Sabbath from the other days of the week,

still we welcome the "delightful morn," and are permitted to rejoice in hope of an eternal Sabbath, where scenes of idolatry and impurity will disturb us no more. How welcome to us would be a seat in the sanctuary. Happy days, when we were permitted to go up to the house of God with the voice of joy and praise. But the Lord is our refuge, and still refreshes us with his presence.

This evening we have experienced a terrific gale, such as is seldom witnessed any where except in India. Though our boats were moored in a small creek, it was with the greatest difficulty that they were kept upright. It continued about an hour. The Lord mercifully preserved us, so that we received no material injury.

8. About noon stopped at Mudukholly, a large native town, to repair a slight injury which our boats received during the storm of yesterday. The same eagerness for books was here manifested as at former villages. We gave about 150, and sent hundreds of applicants empty away. The scenery is still varied and delightful; the banks of the river presenting on either hand the most fertile plains and lovely groves. Here and there are seen the deserted and mouldering remains of brick edifices, many of the columns of which are so cemented as still to retain their original form.

9. Early this morning saw a large conical tower, built of brick, and about 80 feet in height. In many places, it presented a mouldering appearance, and has probably received for ages the adorations of those who have gone unenlightened to the eternal world. Three young men, who failed of obtaining tracts yesterday, have followed us for several miles, and, swimming to our boats, begged for them with the greatest eagerness. We gave them several tracts, and a copy of Matthew's gospel.

Since leaving Calcutta we have seen nothing that could be called a hill. The face of the country is not even undulating, but presents one unbroken plain, which in many places rises but little higher than the level of the river. For hundreds of miles, not a fence or enclosure of any kind is seen, except that, now and then, a grove of betel-nut trees is protected, around and above, by a kind of bamboo net-work.

The river abounds with excellent fish, which are often brought to our boats by fishermen. We not unfre-

quently see acres covered with their nets. Many things remind us of scripture allusions and descriptions. Here is seen the tawny shepherd keeping his flock, and there a company of damsels bearing their water-pitchers to the river.

10. Called at a small village, most romantically situated in a bamboo forest. Found but one man who could read, to whom we gave several tracts and a gospel. Saw, scattered along the banks of the river, several bedsteads, mats, broken water-pots, &c. The furniture of the deceased Hindús is not used by the surviving relatives, but is carried with the corpse, and thrown off the banks of the sacred river.

11. Passed up a branch of the Ganges, on either side of which lay extensive plains of barren and drifted sand. At evening stopped at Mongunge, near an indigo factory owned by a Portuguese gentleman. We called at his residence, and received a hospitable welcome. Upon returning to our boats, he sent his servants with a present of bread, butter, milk, eggs and fruit.

12. Head winds and a strong current, so that no progress could be made except by towing. About 4, P. M., while the sky was cloudless, and while there was every appearance of fair weather, a strong gale from the east struck our boats, and drove them immediately ashore. Should other individuals follow us to Sadiyá, and especially if they were to ascend the river at this season, they would find a barometer very useful, as they could then ascertain the approach of these sudden gales, which, should they strike a boat under full sail, could hardly fail of burying it in the river. After the storm abated, we proceeded a few miles, and then "lay to" for the night. The evening was serene and beautiful. The gale had sunk to rest, the bustle of the natives was hushed, and the pale moon-beams stole across the gently rippling waters of the river. We walked upon the shore, and thought of the friends and the scenes we had left in our native land. Precious thought! these friends we are to meet again, amid the fairer scenes of the paradise of God.

Serasunge—Rude husbandry.

14. Serasunge. Have had this morning several applications for Bengali books, from the head men of the

village. To a priest we gave John's Gospel, the "Ten Commandments," "Destroyer of Darkness," and several other tracts. They commenced reading them aloud, and multitudes soon gathered around to listen. The scene was interesting. Some are loud in their objections—others urge the reader to go on. Now the silent preacher is condemned by the whole multitude, and now commended. We longed to urge truth home upon their consciences, but could only look to God for his blessing upon these pages.

Here we found a large dock-yard, in which were hundreds of native vessels, some of them of a large size. At 12 entered the Singermany river.

16. Since our last entry, have been passing through a thinly populated country. Have seen no considerable villages. The river is, in many places, several miles wide. We should have realized our isolated condition, had not a large number of native boats attended us. To-day a fleet of thirty or forty were in company with us, with their sails expanded by the fine breeze, that wafled us forward at the rate of five or six miles per hour. Some are, with us, bound to the upper provinces, and seem not at all disposed to part company. The inhabitants of these extensive plains live by agriculture and fishing. In the latter, they are very expert; in the former, very rude. Were it not that nature, by the richness of the soil, and the variety of spontaneous productions, provided bountifully for their necessities, they would often be in distressing want.

As the rainy season is just commencing, they are preparing their rice fields, and we have thus a fine opportunity of observing their agricultural operations. Their plough much resembles a pick-axe, drawn by the handle. It is used like the ancient ploughs, and merely scratches the ground, generally entering it not more than an inch. The use of this rude implement requires patience and constant attention, and strikingly illustrates the passage, "He that putteth his hand to the plough, *and looketh back*, is not fit for the kingdom of God." The harrow is a ladder, drawn by bullocks. The owner rides upon it, and thus levels the field. This, with the casting in of the seed, and the ingathering of the harvest, appears to be the amount of their agricultural knowledge. But how much more deplorable is their ignorance of the true state and destiny of man! (To be continued.)

Domestic.

The following circular, prepared by the Financial Secretary, has been sent to associations and brethren, as opportunity favored. In view of the facts and considerations which it presents, and the urgent necessity of their being known as extensively as possible, that they may lead to corresponding efforts for the relief of the treasury, we give it a place in the Magazine.

CIRCULAR.

The missionary operations of our denomination are now in a posture peculiarly delicate and critical. By order of the Convention at Richmond, the Board enlarged their operations, and were encouraged to expect at least \$100,000 per annum. The annual income previously had been \$60,000, nearly half of which was made up by the Bible and Tract Societies, and Government appropriations for Indian reform. Had the Board acted up fully to the Richmond resolutions, they would have incurred a debt of \$40,000 per annum—for the contributions from the churches were not increased. As the case now is, the Board, at the end of three years, have expended less than \$50,000 over their income, and this has been supplied mainly from funds accumulated at a former period.

Our rate of annual expenditure is now so far beyond our regular income, that, without greater receipts, we are shut up to one of two courses. Either we must recall some missionaries, and stop some presses, or we must go annually deeper and deeper into debt. The first of these courses is manifestly inadmissible. We have sent out these men, and have induced them to spend a large portion of the best period of their lives in reaching their field and learning the language. In many cases, they have endured acclimation, and performed many preliminary services. To send for them to return, and thus throw away all their toil and preparation, and cast them, with feeble health and estranged habits, upon the world, would be a great wrong. We entered into a contract with them, and unless they forfeit the claim by misconduct, we are most solemnly bound to maintain

them. To go annually into debt, is not more consistent with propriety. We must not lay burdens on our children and successors. Even then we should, in a very few years, come to a full stop, through accumulating debt.

The only alternative is for the churches to rise and meet the exigency. This we are well able to do. Even in those States where most is raised, the amount, in proportion to the number of communicants, is very small; and some States give almost nothing. This is evident from the following summary of the payments into our treasury during the past three years, that is, from the Convention in Richmond, to that in New-York; shewing the average contributions of each State per annum, and the average for each member.

	Communicants.	Av. per an.	per mem.
Maine,	17,132	\$1,616	9 cts.
New-Hampshire,	8,667	477	5½ "
Vermont,	10,375	477	4 "
Massachusetts,	21,312	5,379	25 "
Rhode Island,	4,484	558	12½ "
Connecticut,	10,145	650	6 "
New York,	70,552	9,390	9½ "
New Jersey,	4,378	348	7¾ "
Pennsylvania,	15,534	1,772	11 "
Ohio,	15,748	1,132	7 "
Michigan,	3,230	25	7 mills
Indiana,	12,379	327	2½ cts.
Illinois,	7,306	173	2 "
Missouri,	8,158	nothing	nothing
Tennessee,	28,328	16	1-20th ct.
Kentucky,	35,972	103	1-3d "
Louisiana,	228	33	1-6th "
Arkansas,	380	nothing	nothing
Mississippi,	3,933	147	3 cts.
Alabama,	15,605	1,278	8 "
Georgia,	39,278	4,878	11 "
North Carolina,	25,145	259	1 "
South Carolina,	32,588	3,342	10 "
Virginia,	55,760	4,170	7 "
Maryland,	1,554	240	15 "
Delaware,	394	nothing	nothing
Dist. of Columbia,		179	
Upper Canada,	2,515	13	½ ct.
Lower Canada,	560	5	1 "
New Brunswick,	2,070	39	1½ "
Nova Scotia,	5,328	123	2 "

Total average, 7 cents per annum for each communicant! If our whole receipts should but equal an average of 28 cents, it would not only free the Board from pres-

ent difficulties, but enable them to *double* their operations.

While it is thus plain that our pecuniary embarrassments do not arise from inability to meet the case, it is equally plain that our operations, enlarged as they are, are quite too small. We have for all the Burmans but 7 preachers and 2 printers; for the Peguans 1; for the Sgau Karens 3, and a printer; for the Maubee Karens 2; for the Pgwō Karens 1; for the Arracanese 1; for the A'sámeso and Singphos 2 preachers, 1 printer; for the Shyans, three millions, none; for the Siamese, four or five millions, 1 and a printer; for the Teloogoos, amounting to eight or ten millions, 1; for the four hundred millions of Chinese 2; for all benighted Africa 4; for Greece 2; for Europe 2; and for the American Indians 12. Is this a satisfactory rate of operations for a body of Christians as numerous and strong as ours? Can we all feel, every night, when we lay our heads on our pillow, that we have done all that is our privilege and duty? Is this our fair proportion of service toward the conversion of eight hundred millions of pagans?

Our engagements are at this time very great. The few brethren whose knowledge of the language enables them to preach, have been greatly blessed in their labors. We have 38 churches among the heathen, 20 of which have been formed within three years. The number of converts connected with the Burman and Karen missions is more than nine hundred, beside those who have already died in the faith. We are printing religious truth in 15 different languages, and at the rate of millions of pages per annum.

Our opportunities of extended usefulness are greater than ever before. We have not only more presses and more missionaries, but better tracts, and more of the scriptures translated. More of our brethren understand the languages where they are; the native assistants know more of the plan of salvation, and our schools are better conducted.

Our incentives to increased action are very strong. Several brethren, who have devoted themselves to missionary work, are deterred from presenting themselves to the Board, because of the uncertainty when

they can be sent out, if at all. This ought very seriously to engage the attention of the churches. Men are prepared, and willing to go, and the church does not supply the means. In the mean time, promising fields remain unoccupied; a proper division of labor is not effected at existing stations; and at some points our whole labor and expense, and the entire services of some missionaries are in danger of being lost, for want of men to take the place of those now engaged, in case of sickness or death. In Siam, for instance, we have, for the whole nation, but one missionary and a printer, and the latter recently gone out.

Now, dear brethren, what will you do in this matter? The managers are but your agents. You are as much concerned in the work of missions as we are; and, as entrusted by you with this business, we are bound to disclose to you the entire circumstances. You are entreated to make some movement without delay;—to bring up the subject often in public prayer;—come together, and consider our exigencies. Notice the present magnitude of our operations—200 persons depending on the Board, not

only for subsistence, but for all their means to carry on printing, schools, translation, Bible distribution, and for medical aid;—15 languages acquired by our missionaries;—15 printing presses in constant employ. Let them know that twelve or fourteen young men are prepared or preparing to go forth in our employ;—that, at several stations, if help is not had, part of our work must remain undone;—that at others, if fresh missionaries do not soon go out, the labor of years is in danger of being lost through a protracted vacancy;—that our present force is dreadfully inadequate to the field we have entered, and from which we are perhaps keeping others. Ask yourselves whether, in the belief that the Foreign Board did not need funds, it has not been left without a due share. Send us immediate relief, as an extra effort, and place your auxiliary society in a position more adapted to the wants of the world, and the attitude we have assumed.

The Lord help us to do all our duty, to do it well, and to do it in season!

HOWARD MALCOM,

Financial Secretary, &c.

Donations,

From August 10 to September 10, 1838.

Nova Scotia.—For. Miss. Soc., Rev. E. A. Crawley, For. Sec., including donations, in part, of 1837 and 1838, viz.—

1837.—Miss Bagnal, P. E. Island, 10s.—Miss Dorhendorf, do., 10s.—Mrs. E. Clarke, do., 5s.—H. Easson, proceeds of a gold ring, 1s. 3d.—Clarke Young, Esq., Falmouth, £1—Wilmot ch. £2—Amherst ch. £2. 4.—1st Yarmouth ch. £1. 17.—2d Cornwallis £1.—Mr. Edward Davis, Falmouth, £1.—1838.—B. Hardy, Clements, £1.—a friend 5s.—a lady, on reading a tract, £1. 3. 4.—a friend 5s.—C. Young, Esq., ann. sub., £1.—1st Aylesford ch. £2.—Dr. Van Buren 16s. 3d.—2d Clements ch. £1. 16. 8.—George Harris £1.—a friend 7s. 6d.—Liverpool ch. and cong. £7. 10.—Amherst ch. £2. 10.
 Total, £30. 1. 0.
 Deduct premium for bill on Boston, 1. 3. 1.

Nova Scotia currency, £28. 17. 11. =
 Per J. W. Nutting, tr.

115,58

Maine.—York co. For. Miss. Soc., viz.—Martha Hubbard, 25—Alfred ch. 3,—ch. and soc. Kennebunkport 5,05—Fem. For. Miss. Soc., Wells, 20,75—Waterboro' ch. 15,—Milton, (N. H.) ch. 6,—unknown friends 25,—Saco, ch. 25,—Saco, two classes in S. S., per Misses M. and S. Gowen, 2,20—S. Berwick Village ch. 13,78—Rev. C. Emerson, 13—col. at Asso. 5,19—for For. Miss., Great Falls, (N. H.) ch. and soc., 11,45—Mrs. A. Gilpatrick, 25—
 for African Miss.,—per Dea. Charles Swasey, tr.,

121,35

11,70

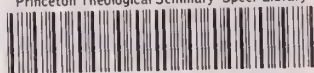
Waterville, Bap. ch., mon. con., Jan. to Aug., per Rev. S. F. Smith,	18,00	
Cornish, Fem. Miss. Soc., 9,22—two gentlemen 2,—Dea. Noah Jewett 5—per Mr. Albert Cole,	16,22	
Cumberland Bap. For. Miss. Soc. 81,—for Burmah 6,—per David Trull, Esq., tr.,	87,00	
Eastport, Washington co. Asso., per Loring F. Wheeler, Esq.,	30,00	
	<hr/>	284,27
<i>New-Hampshire.</i> —Bap. Convention, W. Gault, tr., per J. A. Gault, Esq,	149,07	
Portsmouth Bap. Asso., per Josiah Chase, Esq., tr.,	60,00	
	<hr/>	209,07
<i>Vermont.</i> —Bennington, Mr. Elias Demiek, for Bur. Miss.,		20,00
<i>Massachusetts.</i> —Female friends, for Burmah, per Warren Nixon, Esq.,	12,00	
Female friend, for Africa,	25,00	
Mrs. Deborah Briggs, per Mr. W. D. Ticknor,	3,00	
Boston, 2d Bap. ch. and soc., extra subscription for For. Miss.,	778,34	
“ Mrs. Abigail Ripley, to ed. heathen child named A. R.,	25,00	
“ 1st Bap. ch. and soc., extra subscriptions,	431,00	
“ “ “ mon. con., per Thomas Shaw, Esq.,	10,73	
“ Fed. st. Bap. ch., mon. con.,	12,51	
Newton Theol. Inst., mon. con.,	22,60	
Middleboro’, Old Colony Miss. Soc., per Levi Peirce, tr.,	40,00	
Salem, extra collection in July,	71,50	
Worcester ch., extra collection, per Mr. S. Bailey,	118,02	
Haverhill, 1st ch., extra collection, per Rev. Mr. Train,	51,00	
Worcester Bap. Asso., of which \$20 are from Mrs. Susan Holbrook, of Westboro’, to ed. a Karen youth; \$20 from ladies of Bap. ch. and soc., Westboro’, to ed. a Karen youth to be named Alonzo King, per Rev. Otis Converse, tr.—per Rev. E. Thresher,	433,25	
Westfield Bap. Asso., for Burmah, 180,40, For. Miss., 54,60, S. Root, Esq., tr., per Rev. E. Thresher,	185,08	
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